

to the Micmac and the Malecite, at first in secret and then openly after the peace of 1760. To him we owe a Micmac grammar and a treatise on the customs of the Indians. It was not until within the last century, when international and sectarian jealousies had largely passed away, that the work was resumed, continuing without interruption to the present time.

Work was begun in 1615 by the Recollets among the roving Montagnais and Algonkin of the Saguenay, Ottawa; and lower St. Lawrence region. The pioneers were Fathers Dolbeau, Jamet, and Du Plessis, together with Father Le Caron in the Huron field. In 1636 Dolbeau, had extended his ministrations to the outlying bands of the remote Bekimo of Labrador. The principal missions were established at Tadousac (Montagnais), the great trading resort at the mouth of the Saguenay: Gaspé (Montagnais and Micmac) and Three Rivers (Montagnais and Algonkin), all in Quebec province; Miscou, N. B., for the Micmac, and on Georgian bay for the Hurons. In 1625 the Recollets called the Jesuits to their aid, and a few years later withdrew entirely, leaving the work to be continued by the latter order. In 1637 the Jesuit mission of St. Joseph was founded by Le Jeune at Sillery, near Quebec and soon became the most important colony of the christianized Montagnais and Algonkin. In 1646, at the request of the Abnaki, Father Gabriel Druillettes was sent to that tribe. In consequence of the later New England wars, large numbers of the Abnaki and other more southerly tribes took refuge in the Canadian Missions.

In 1641 Fathers Charles Raymbault and Isaac Jogues, among the Ottawa bands on the headwaters of the river of that name, accompanied a party to the far W. and discovered the great L. Superior, planting a cross and preaching in the camps about the present Sault Ste. Marie, Mich. In the next year a regular mission was established among the Nipissing, on the N. shore of the lake of the same name. Other missions followed, continuing until the dis-